

Ashrah e Zil hijjah
aur
Qurbani
ke ahkaam o masaail

Nashir

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رشت
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Hadith e paak me bakrid ke mahine ke shuru ke 10 din aur unki raaton ki bohot fazeelat bayan ki gayi hai. Unki azmat wa ahmiyat ka andazah is se bhi hota hai ke Allah ta'ala ne Quran e Kareem me in 10 raaton ki qasam khayi hai. (Al fajr: 2)

Rasoolullah ﷺ ne farmaya ke: "Allah ta'ala ke nazdeeq in 10 dino ka har neak amal itna pasandeedah aur mehboob hai ke, saal ke doosre dino me kijaane waali neki itni pasandeedah nahi. Sahaba رضی اللہ عنہم ne arz kiya Ya Rasoolullah ﷺ ! kya jihad bhi in dino ke amal ke barabar nahi? Aap ﷺ ne farmaya (ha) jihad bhi in (dino ke amal) ke barabar nahi, magar wo shaksh jo jaan o maal lekar jihad ke liye nikle phir unme se koie cheez bhi waapas na laaye. (Na jaan, na maal dono qurban karde, yani shaheed

hojaye). (Bukhari: 1/132)

Huzoor ﷺ ne farmaya: "Tum in dino 'Subhanallah' (Allah sab aibon se paak hai) 'La ilaha illallah' (Allah ke elawah koie ebadat ke layiq nahi) 'Allahu akbar' (Allah sab se bada hai) aur 'Alhamdulillah' (Tamaam tarefein Allah ta'ala hi ke liye hain) kasrat se padha karo.

(Tabrani)

Allah ta'ala ki rehmat ke in mubarak dino me yeh alfaaz kasrat se padhte rehne chahiye. Chahe unko alag alag padhe, chahe milakar teesre kalime ki surat me. Eske elawah ebadat ka koie makhsoos tarceeqah ya koie khaas namaz wagairah in dino me shariyat ne muqarrar nahi ki. Jo ebadat chaahe karein.

Ramazan ke aakhri 10 dino ki fazeelat apni jagah hai aur bakrid ke mahine ke



shuru ke 10 dino ki fazeelat apni jagah hai. Dono hi ko haasil karne ki koshish karni chahiye.

Bakrid ki pehli tareekh se 9 wi tareekh tak roza rakhna aur 10 wi tak raat me jaag kar ebadat karna mustahab yani Allah ke nazdeek pasandeedah hai.

(aalamgeeri: 1/28; durre mukhtaar: 2/24)

Hadith e paak me iski fazeelat yeh aayi hai ke har din ke roze ka sawaab ek saal ke roze ke barabar hai. Aur in dino ki ek raat ki ebadat ka sawaab shabe qadar ke barabar hai. (Tirmidhi: 1/158)

Agar 10 ki 10 raaton me ebadat karega to goya 10 shabe qadar haasil karsakega. Isi tarah agar poore 9 din ke roze rakhega to 9 saal ke (nafil) rozon ka sawaab paayega. Albatta 10 we se 13 we tak 4 din ka roza haraam hai.

Hazrat Hafsah  ki riwayat ke mutabiq janaab Rasoolullah  in 9 dino ke rozon ko kabhi nahi choodte the.


(Nasai, Mishkaat: 180)

Hadith me is mahine ki 8, 9 aur 10 wi raat me ebadat karne waale ko jannat ki basharat bhi di gayi hai.

(At-targheeb wat Tahreeb: 2/152)

Aur 10 wi yani bakrid ki raat ki ek aur fazeelat bhi hadith me yeh bayan ki gayi hai ke jo is raat me ebadat karega, uska dil us din bhi zinda rahega jab logon ke dilon par murdani cha jaayegi. Yani qiyamat ke din.

(Ibne Majah: 127)

Qiyamat ka din nihayat hi sakth ranj o gham aur khouf ka din hoga. Us din kisi ka be-khouf wa ghamgeen na hona badi ahmiyat ka haamil hai. Neez Hazrat Ibne Umar  ke qoul ke mutabiq bakrid ki raat

me ki jaane waali dua rad nahi hoti.

(Baihaqi: 3/342; Musannaf Abdur Razzaq)

Lihaza jo loog is raat me jaagein, unko chahiye ke khoob tawajjuh ke saath dua me mashghool rahein. Dua bhi ebadat hai, is par bhi sawaab milta hai. Garz in dino me ebadat dil-chaspi aur lagan ke saath karni chahiye. Pehli se lekar 9 wi tak har din ke roze ka sawaab ek saal ke nafli rozon ke barabar hai. Is fazeelat ke alawah 'arafah' yaani 9 zil hijjah ke roze ki ek khaas fazeelat hadith me aur bhi aayi hai, ke arafah ka roza rakhne se ek saal pehle aur ek saal baad ke (chote chote) gunaah maaf hojate hain. (Tirmidhi: 1/157)

Ek hadith me hai ke jis ne arafah ka roza rakha uske pe-dar pe 2 saal ke gunaah baksh diye jaayenge. (Targheeb)



Aur 1 doosri hadith ke mutaabiq arafah

ka rozah ek hazaar rozon ke barabar hai.

(Baihaqi: 3/346)

Arafah ke din ke roze ki fazeelat dar asal us mubarak din ki rehmaton aur barkaton me shareek aur hissedaar hone hi ke liye hai jo arafaat ke maidaan me haajiyon par naazil hoti hain aur uska maqsad yahi hota hai ke Allah ke jo saahib e imaan bande haj me shareek nahi hosake wo us din roza rakh kar us din ki khaasul khaas rehmaton aur barkaton me kisi darjeh ka hissa len.

(Ma'ariful hadith: 4/163)

Hazrat Anas  farmate hain ke Sahaba e Kiraam  me yeh baat mashoor thi ke in 10 dino me har din (fazeelat ke eitebaar se) ek hazaar dino ke barabar hai. Aur 9 wi tareekh yani arafah ka din 10 hazaar dino ke barabar hai.

(Baihaqi: 3/355)

Arafah ke din duayein bhi qabool hoti hain.

(Muattah Imam e Malik; Muslim: 4/107)

Hadith me hai ke dozakh ke mujrimeen arafah ke din se ziyadah aur kisi din azaad nahi kiye jaate.

(Muslim: 1/436; Baihaqi)

Isko ek misaal se samajhiye. Duniya ki hukumatein khushi ke kisi bade din me apne mujrim qaidiyon ke saath jis tarah kuch khaas qisam ki riaayaton, enayaton, jail se rihayi aur aam ma'afi ka muaamalah karti hain aur wo mujrim loog us din ko apne liye badi neemat jaan kar hukumat ke shukr guzaar hote hain usse kahi ziyadah Allah ki hukumat me arafah ke mubarak din me bohot badi tadaad un mujrim bandon ko dozakh se aazaadi ka parwaanah ataa karti hai, jo apne

gunaahon ki wajah se jahannum ki sakth sazaa ke mustahiq ho chuke the. Lihaza hame bhi arafah ke is mubarak din ko ghaneemat jaan kar Allah ki ebadat aur uske saamne toubah karne me aakhri darjah ki koshish karni chahiye. Jin dino me ebadat ki fazeelat ziyadah hoti hai, unme gunaah ki saza bhi utni hi sakth huwa karti hai. Is liye in dino me gunaahon se khaas tour par bachna chaahiye. Zikr, dua aur isteghfaar me mashghool rehna chahiye. Kyun ke yeh din maghfirat aur ma'afi ka hai. Lihaza gunaah karna apne aap ko jahannum se khulaasi aur rihayi se mehroom karne ke barabar hoga.

Shariyat me saal bhar ke andar bas yahi 9 tareekh ka din arafah kehlata hai, jis din haaji arafaat ke maidaan me haj ke liye jama hote hain. Kam ilm logon ne aur bhi kaie dino ka naam apni taraf se arafah rakh liya hai jo ke ghalat hai.

Farz namazon ke baad chand makhsoos alfaaz ke zariyeh Allah ki badayi bayan karna zaroori qaraar diya gaya hai. Unhi alfaaz ko takbeer e tashreeq kehte hain. Wo alfaaz yeh hain:

الله اكبر الله اكبر لا اله الا الله والله اكبر الله اكبر والله
الحمد

*Allahu Akbar Allahu Akbar La Ilaha Illallahu
Wallahu Akbar Allahu Akbar Walillaahil Hamd*

Takbeer e tashreeq 9 wi tareekh ki fajar ki namaz se 13 wi tareekh ki asar tak har farz namaz khwaah jamaat ke saath padhe ya baghair jamaat dono suraton me salam pherte hi mardon par buland awaaz se aur auraton par aahistah awaaz se ek martabah kehna waajib hai.

(Shaami: 1/564)

Auratein takbeer e tashreeq me na-waaqifiyyat ki wajah se nihayat ghaflat wa kotaahi karti hain, jo ke waajib ko tark karne ki wajah se qaabil e pakad hai aur ajar o sawaab me bhi mehroom rehti hain.

Motabar ahadith se maloom hota hai ke ayyaam e tashreeq (9 se 13 tak ke dino) me bando ka khana peena bhi Allah ko pasand hai.

(Muslim: 1/360)

Lekin is khane peene ke saath Allah ki yaad se bhi zubaan ko tar rakhna chahiye.

Chunanche in dino me har farz namaz ke baad aur eid gaah aate jaate neez imam ke liye khutbah me in alfaaz ko kasrat se padhne ka hukum hai.

الله اكبر الله اكبر لا اله الا الله والله اكبر الله اكبر والله
الحمد

Allahu Akbar Allahu Akbar La Ilaha Illallahu

Wallahu Akbar Allahu Akbar Walillaahil Hamd

Allah ta'ala ham sab ko in mubarak dino aur raaton ki barkaton se faidah uthane ki toufeeq ataa farmaye.

Note: Har raat agle din ke saath lagti hai. Yaani ke pehle raat phir din. Jis mulk me aadmi rehta hai usi mulk ki tareekh ka eatebaar kiya jaaye ga, na ke Saudi Arab wagherah ka.

Jin ahadith me kisi amal ka sawaab agar kisi ke gumaan se bohot ziyadah hai to unpar loog shak karne lagte hain. Shak ki buniyaad khuda ki azeem rehmat se na-waaqifiyyat hai. Allah ta'ala ko ikhtiyaar hai, wo jis amal par jitna chaahe sawaab inayat farmaye ya muqarrar farmaye. Algarz jab hadith sahih ho to is tarah ke was-wase momin ko nahi hone chahiye.

(Ma'ariful hadith: 4/173)

Qurbani mehez jaanwar ke qurbaan karne ya gosth khane ka naam nahi, balke 'taqarrub e khudawandi' aur 'raza e ilahi ke husool ke liye apna sab kuch qurbaan karne aur baar gaah e ahadiyyat me fida-kaaranah jazba e qalbi ke saath nazranah e uboodiyyat pesh karne' ka naam hai.

Qurbani ka hukum

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Pas aye Nabi ﷺ Aap apne parwardigaar ke liye namaz padhiye aur qurbani kijiye.

Isme Nabi e Kareem ﷺ ko baraah e raast aur unke tawassut se poori ummat ko qurbani ka hukum diya gaya hai.

Yeh bhi maloom hua ke qurbani mehez rab ki khushnoodi ke liye honi chahiye.

Asal cheez Ikhlaas hai.

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَائُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ
مِنْكُمْ

Allah ta'ala ke paaś un qurbaniyon

*ka na gosth pahunchta hai aur na khoon. Balke
tumhara taqwah (aur ikhlaas) pahunchta hai.*

Is se maloom hua ke har amal, bil
khusoos qurbani me ikhlaas waajib hai.
Ikhlaas nahi to qurbani bhi maqbool nahi.

Har ummat ko qurbani ka
hukum diya gaya

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّذِكْرِ اسْمِ اللَّهِ عَلَىٰ
مَا رَزَقْنَاهُمْ مِنْ بَهِيمَةٍ الْأَنْعَامِ

*Aur ham ne har ummat ke liye qurbani
muqarrar ki thi, taake wo un jaanwaron par*

Allah ka naam lein yani uske naam se qurbani krein.

Is se maloom hua ke har ummat ko qurbani karne ka hukum diya gaya tha.

Neez yeh ke jaanwar sirf Allah ke naam se zubah kiye jaasakte hain.

Qurbani ke jaanwar deen ki yaad gaar hain.

وَالْبَدَنُ جَعَلْنَاهُ لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ








In qurbani ke jaanwaron ko hamne Allah ke deen ki yaad gaar banaya hai. Aur isme tumhare liye bhi faidah hai.

Maloom hua ke qurbani ke zariyeh Allah ke deen ki raf'at aur uski zaat ki azmat maqsood hai.

Yeh bhi maloom hua ke isme khud bandagaan e khuda ka bhi nafa hai ke wo

khud khate hain aur ahle qarabat ko aur ahle haajat ko khilate hain phir uske chirm ke zariyeh to aaj kal deen ke hazaaron kaam chal rahe hain.



Maa Haazihil Azaahi?

Hazrat Zaid bin Arqam  se marwee hai ke sahaba e kiraam  ne Huzoor  se daryaft kiya ke aye Allah ke rasool! yeh qurbaniyan kya hain? yani unki asal kya hai? Aap  ne irshad farmaya: "Tumhare baap Ibrahim a.s ki sunnat hai". Sahaba  ne poocha: Us par amal karne me hamare liye kya sawaab hai? Aap  ne farmaya: "Har baal ke badle ek neki". Poocha gaya oon ke baare me kya irshad hai? Aap  ne farmaya oon ke bhi har baal ke ewaz ek neki hai".

Is hadith e shareef ke zariyeh maloom hua ke:

Qurbani sunnat e ibrahimi hai. Aur Hazrat Ibrahim a.s ham sab musalmano ke roohani peshwa aur jadd e amjad hain. Qurbani ke jaanwar par jitne baal honge har baal he ewaz ek neki milti hai. Baal ke bajaye oon ho to uske bhi har baal ke ewaz ek neki milti hai.

Mehboob tareen amal.

Hazrat Ayesha  se marwee hai ke Rasoolullah  ne farmaya: "Koie amal qurbani ke dino me Allah ta'ala ko qurbani se ziyadah pasandeedah nahi hai. Aur yeh qurbaniyan qiyamat ke din apne seenghon, baalon aur khuron ke saath laaye jayenge. Aur qurbani ka khoon zameen par girne se pehle Allah ta'ala ke yaha maqbool hojata hai. Pas dil ki khushiyon ke saath qurbaniyaan kiya karo".

Maloom hua ke 10, 11, 12 zil hijjah in 3



dino me Allah ta'ala ke nazdeek nawaafil me sab se ziyadah mehboob amal qurbani hai. Isliye jin logon ko Allah paak ne maali gunjayish di hai unhe ziyadah se ziyadah qurbaniyan karna chahiye.



Yeh jaanwar jo Allah ke naam par qurbaan karke, khaaye khilaye jaate hain yeh sab qiyamat ke din zindah karke uthaye jayenge. Doosri ahadith se maloom hota hai ke pul-siraat par yeh jaanwar sawaariyan hongy.

Qurbani is qadar maqbool amal hai ke uska abhi pehla khatrah e khoon zameen par girne bhi nahi paata ke indallah sharf e qaboo liyat haasil karleta hai.

Yeh bhi maloom hua ke qurbani ba-dil e na khwaastah nahi karni chahiye balke jee ki khushi aur raghbat wa suroor se karna chahiye. Iski qeemat aur uski mashaqqat ko khushi khushi bardaasth karna chahiye.



Huzoor ne har saal qurbani ki hai.

Hazrat Ibne Umar  se marwee hai ke Rasoolullah  ne madinah munawwarah me 10 saal qiyaam farmaya, hamesha qurbani karte rahe.

Qurbani karna Huzoor  ko marghoob tha. Isliye Aap  ne kabhi naagah nahi farmaya.

Jis par qurbani waajib nahi usko bhi agar gunjayish hai to zaroor qurbani karna chahiye.

Hamari Eid gaah ko na aaye.

Hazrat Abu Hurairah  se riwayat hai ke Huzoor  ne farmaya: "Jo shaksh gunjayish rakhne ke bawajood qurbani na kare to wo hamari eid-gaah ke qareeb bhi na aaye.

Is hadith me jis qadar sakth waeed hai taarik-e- qurbani ke liye wo kisi aqalmand par makhfee nahi hai.

Biwi ki taraf se qurbani.

Riwayat hai ke Rasoolullah ﷺ ne baqrid ke din Hazrat Ayesha ؓ ki taraf se ek gaaye ki qurbani di.

Doosron ki taraf se bhi qurbani di jaaskti hai jis tarah biwi ki taraf se di jaasakti hai. Aoulaad ki taraf se qurbani dena chahe to de sakte hain.

Gaay ki qurbani durust hai, balke Rasoolullah ﷺ se saabit hai.

Qurbani ke masaail

(1) Har aise aaqil, baaligh, muqeen jo ke nisaab ka maalik ho qurbani karna waajib hai.

(2) 52.5 (saadhe baawan) tolah chandi ya

7.5 (saadhe saat) tolah sona ya uski qeemat ya uski maaliyat ka aisa samaan jo rooz marrah ki zarooriyaat aur qarz se zaa'id ho wo qurbani ka nisaab hai. Khwaah saal guzre ya na guzre.

(3) Qurbani sirf apni taraf se waajib hai. Na-baaligh aoulad ki taraf se sahih yahi hai ke waajib nahi. Lekin agar koie kare to adaa hojati hai.

(4) Onn-th, bail, bakrah, dumbah aur unke maadah (female) in jaanwaron ki qurbani durust hai.

(5) Onn-th 5 saal, gaaye 2 saal, bakri 1 saal se kam ki durust nahi. Albattah bhead, dumbah agar is qadar farbah ho ke saal bhar ke dumbon me chood diya jaaye to barabar maloom ho, is surat me 6 mahine ke bhead aur dumbah ki qurbani bhi durust hai.

(6) Onn-th, gaaye wagairah bade

jaanwaron me 7 aadmiyon ki shirkat bhi jayaz hai. Agar kaie aadmi shareek hon to har shareek ko saatwan hissa (7th part) pahunchna zaroori hai. Agar ek aadmi ko bhi saat we hisse se kam pahuncha ho to kisi ki qurbani durust na hogi. Bakri, dumbah wagairah ki qurbani sirf ek aadmi ki taraf se durust hai.

(7) Musafir par qurbani waajib nahi.

(8) Tamaam shuraka agar ba- ittefaaq e raaye gosth ko ikattha taqseem kardena chahein ya ikattha pakwadena chahein to yeh bhi durust hai.

(9) Jis jaanwar ka uzv (body part) tihayi ya tihayi se ziyadah (one third of that particular part) zaaya hogaya ho uski qurbani durust nahi. Albatta agar ek pair (leg) zakhmi hai magar chalne me usse madad le sakta hai to uski qurbani sahih hai. Maryal ya kamzoor jaanwar aur jis

jaanwar ke poore ya aadhe daant (teeth) gir gaye hon uski qurbani bhi durust nahi.

(10) Khassi bakre ya mendhe ki qurbani bhi durust hai.

(11) Qurbani ka waqt eid ke din eid ki namaz ke baad se 12 zil hijjah ke ghuroob tak hai.

(12) Agar in dino me koie apni qurbani na kar saka magar jaanwar khareeda hai to bi-ainihi warna jaanwar ki qeemat sadqah kare.

(13) Qurbani ka jaanwar khareeda, phir gum hogaya to doosra jaanwar khareed liya, phir uske baad pehla jaanwar mil gaya to uska hukum yeh hai ke wo shaksh ghareeb hai to dono jaanwar qurbani kare aur agar ameer hai to sirf ek ki qurbani waajib hai. (yeh maslah aisa hi hai baaz logon ko baadiun-nazar me eiteraaz hota hai, iski illat ahle elm se poochlein).

(14) Jaanwar khareedne ke baad koie aieb nikla ya aieb daar hogaya to uske badle doosra jaanwar khareed kar qurbani kare. Aur agar aisa ghareeb hai ke uski sakat nahi to usi ki qurbani karde.

(15) Qurbani ka gosth mustahab hai ke 3 hisson me taqseem karke ek hissa khud khaye, ek hissa fuqara wa ghuraba me baat de aur ek hissa khuwaish wa aqaarib ko dede. Agar koie aisa na kare tab bhi koie haraj nahi.

(16) Qurbani ka gosth ghair muslimon ko bhi dena jayaz hai.

(17) Qurbani ka jaanwar afzal yeh hai ke khud zubah kare ba-shart yeh ke tareeqah e zubah se waaqif ho. Warna kam az kam wahan moujood to rahe.

(18) Jo qurbani karne ka iradah rakhta hai uske liye mustahab hai ke pehli zil hijjah se qurbani ke din tak apne baal aur

naakhon na tarashe. Qurbani ke baad tarashe.

(19) Kisi ke esaal e sawaab ke liye apni khushi se qurbani karna chahe to yeh bhi durust hai. Aur uske goshth ka wahi hukum hai jo apni qurbani ke goshth ka hai. Albatta agar kisi ki wasiyyat ki wajah se uske maal se qurbani ki to poore goshth ka sadqah kardena waajib hai.

(20) Qurbani ki khaal khud istemaal kare ya khairaat karde. Dono jayaz hai. Lekin agar furookth kardiya to phir qeemat ka istemaal apne liye jayaz nahi. Khairaat hi kare.

(21) Qurbani ki khaal, goshth wagherah me se koie cheez khasayi wagherah ko ba-tour e ujrat dena jayaz nahi.

(22) Qurbani ki khaal ya uski qeemat masaajid, madaris, dawa khane wagherah ki tameer wa marammat ke liye dena

jayaz nahi. Isi tarah kisi aur neak kaam me kharch karna bhi jayaz nahi. Sirf khairaat (saddqah) hi kare.

(23) Halal janwaron ke darj e zail 7 azaa (parts) khana makrooh hai. Behta khoon, Nar o madaah ka azu e tanaasul, Khusiye, Ghadood, Peshaab ki thaili, Pitta, Haram maghz (reedh ki hiddi ke darmiyaan ka maghz).

(24) Qurbani ke jaanwar ka doodh nikalna ya uske baal kaatna jayaz nahi. Agar kisi ne aisa karliya to doodh aur baal ya unki qeemat ka saddqah karna waajib hai.

(25) Qurbani se pehle churi ko khoob teez kare aur ek jaanwar ko doore jaanwar ke saamne zubah na kare. Aur zubah ke baad khaal utaarne aur gosht ke tukde karne me jaldi na kare jab tak poori tarah jaanwar thanda na hojaye.

Chand deegar masail

(26) Maah e zil hijjah ke 10 din badi hi fazeelat ke hain. Is liye agar pehli se 9 tareekh tak koie rozah rakhle to badi behtar baat hai. Aur youmul arafah yani 9 zil hijjah ka roza mustahab hai. Iski badi fazeelat bayan ki gayi hai.

(27) Maah e zil hijjah ki 9 wi tareekh ki fajar se 13 wi tareekh ki asar tak har faraz namaz ke baad buland awaaz se takbeer padhna waajib hai. Auratein aahistah awaaz se takbeer padhein. takbeer e tashreeq yeh hai:

Allahu Akbar Allahu Akbar La-Ilaaha illallahu

Wallahu Akbar Allahu Akbar walillahir Hamd.

(28) Eid ki raat ko jaag kar ebadat karna bhi behtar hai. Hadith me hai ke uska dil us din na marega jis din sab ke dil marjayenge.

(29) Eid ke din 2 rakaat namaz ba-tour e shukraanah 6 zaaid takberaat ke saath padhna waajib hai.

(30) Mustahab hai ke eid ki namaz ke liye jaate aur aate kuch awaaz se takbeer e tashreeq padhta rahe.

(31) Eid ki namaz ke liye ek raaste se jaaye aur doosre raaste se loute.

(32) Eid ke din subah jaldi uthna, moujood kapdon me se behtar kapdah pehenna, khushboo lagana, miswaak karna, eidgaah jaldi pahunchna aur paidal jaana masnoon hai.

(33) Agar qurbani kar raha hai to mustahab hai ke qurbani ke goshh se us din khaane ki ibteda kare.

Tareeqah wa Dua e Qurbani

Pehle Jaanwar ko qiblah rukh litaye, phir yeh dua padhiye:

*Inni wajjahtu wajhiya lillazi fataras samawaati
wal arza haneefaw wa maa ana minal
mushrikeen. Inna salaati wa nusuki wa
mahyaaya wa mamaati lillahi rabbil aalameen.
Laa shareeka lahu wa bi-zaalika umirtu wa ana
minal muslimeen. Allahumma minka wa laka.*

Uske baad "Bismillahi Allahu Akbar"
keh kar zubah kijiye. Aur Zubah ke
baad yeh dua padhiye.

*Allahumma taqabbal minni kama taqabbalta
min habeebika Muhammad wa khaleelika
Ibrahim alaihimas salatu was salaam*

Note: Agar doosron ki taraf se qurbani
ki jaaye to 'Minni' ke bajaye 'min' ke
baad saahib e qurbaani ka naam
kahiye.

Dars e Qurbani

Qurbani ki haqeeqat o rooh yaar ki khaatir aghyaar se qalb ko paak karlena aur apni jaan o maal, aoulaad, kwaahishaat tamaam cheezon ko aaqa wa maalik ki marziyyaat ke taabe bana lena hai. Is liye Hazrat Ibrahim a.s ki is azeem qurbani ke is taareekhi pas manzar ke mouqe par jaha ham janwaron ka khoon baha kar baar gaah e rabbul ezzat me apni wafadaari wa jaanisari ka namoona pesh karte hain, aaye ham isi mouqe par haq ta'ala se tamaam bida'at o khurafaat aur aise rusoom o riwaaj (jo ghair sharaee hone ke elawah samaaj ke liye bhi wabaal saabit hochuke hain) ki qurbani ka wadah karen aur yeh ke poori zindagi Quran o Sunnat ke muwaafiq guzaarne ke liye kisi bhi qisam ki qurbani pesh karne se dureegh na karenge. Allah ta'ala ham sab ko toufееq ataa farmaye.

Idarah Ashraf-ul Uloom

Hyderabad

Riyasat e Andhra Pradesh ka ek ahem aur qaabil e tawajjuh deeni, taleemi, iqamati idarah hai. Jahan sirf bording me 837 talaba muqeem hain, jin ki badi tadaad ka jamiyah kafeel hai.

Is hosh ruba girani ke dour me jab ke chand afraad par mushtamil mukhtasar kumbe ka guzarah bhi mushkil horaha hai, itne bade idare ka nizaam mehez fazl e ilahi aur ghayyoor musalmano ki hamdardi par qayim hai.

Is liye tamaam musalmano se pur khuloos appeal ki jaati hai ke idare ki hamah jihati taraqqi me bharpoor ta'awun farmaye.

was salam
Muhammad Abdul Qawi
Nazim e idarah

Kamiyabi to kaam se hogi
Na ke husne kalaam se hogi
Fikr aur eahtemaam se hogi
Zikr ke iltezaam se hogi

Hazrat Khwaajah Azeezul Hasan
Majzoob